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ASHLAND, Ohio, Apr. 18, 1888.

Enoch Eby's Wail.

HELP.

BY ENOCH EBY.

We feel constrained to lend a helping hand to uphold one of the vital subjects of our holy Christianity, referred to by our dear brother, B. F. Moomaw, in Nos. 8 and 9, current volume, under the heading, "Come, Let us Reason Together."

No feature in our church relations and government, at present, is more alarming, and I rejoice to see the sisters give the article a hearty amen. If the guilty ones would arise and shake themselves, it would be still better; but let the faithful sisters come to the front of the battle, form a breastwork, stand boldly, face the enemy,—stand on Titus 2, and hide behind 1 Pet. 3: 1-3, and 1 Tim. 2: 9. "It is written," always defeats the enemy and puts him to flight.

Sisters, you have the power; the salvation of the church from that "gangrene" depends largely upon you. Will you help? Echo answers, will you?

Think of that notable lady of high standing in society, referred to recently by Bro. Quinter. This lady dressed plain to go to church. Nerve yourselves to do likewise; there is yet hope for the body, if the diseased member is healed. Look back, mothers, forty years, and ask, "Where will we be as a church in forty more?" "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." Jer. 9: 1.

A brother and sister, visiting in Pennsylvania and Illinois this winter, with a trembling heart related the state of the church in different places of the East, on the point of costume. They stated that only a few in some places can be recognized as members,—sisters never wearing the prayer covering excepting at communion occasions. I am made to ask, "What good will it do such members then? Is prayer more solemn and important then, than on other occasions? Some may answer, "We dare not go to the table without it." Why not? When you trifle with the gospel injunction and order of the church in one place, why not in another? Who decided you must wear the prayer covering at the communion and not on other occasions in prayer? I am sure it was not the church, and woe be to the elders and local churches who introduce or permit such departures! The consequence is, soon you will see tucks, ruffles, laces, finger-rings, earrings, gold watches and chains, gold breastpins,—a direct violation of the gospel. Next will follow the abominations of the idiotic bangs and frizzes; last but not least the deforming bustle.

It hardly seems credible to us that such a state of things could exist so near to the scenes of our childhood, in so short a time! I do not wonder that Bro. Moomaw's spirit was stirred within him when he saw such idolatry. I wonder that he could reason so mildly and sympathetically.

What is the cause of all this? It is the same as Israel's downfall. Read Jer. 5: 30 and 18: 13; 23: 14, and their and you will learn that the people want it so, and the prophets grant it, seeking to please the people. Too many fail to execute judgment. What they do is done by their means (sympathy), and not by gospel means.

Supposing a brother is traveling through the Brotherhood in the name of a prophet, doing good preaching, but secretly saying, "I don't give a cent for the order of the church in dress, but I have a Dunkard coat in my satchel and use it when necessary." Using such or similar expressions, would it not soon be as of old: "A horrible thing is in the land?"

Will we close our eyes and cry, Peace, peace, when there is no peace? Will we fall back and be at rest and hold our peace, or lay our pen in the desk to rust, or will we rise as true soldiers, and as faithful watchmen, and "cry aloud and show the people their transgressions and the house of Jacob their sins?" Will we muzzle the press, or will we send the alarm broadcast in "all the holy mount?" Joel 2: 1. Methinks I hear them say, "Wave the answer back, 'We will, There are enough to hold the fort.'"

The above alarming picture does by no means cover the entire church. When Elijah thought he was alone, there were yet seven thousand faithful, and there are more than that number today who will not bow down to worship the goddess of fashion. Let the battle cry go out everywhere against this soul-destroying evil as against intemperance. It is a twin sister, and often lays the foundation for drunkenness and debauchery. The only road to success in this great work and to gain the victory is, to practice what we preach, cultivate it in yourselves then in the children, even the infant. A certain one truthfully said: "If you wish to see what is in the mother's heart, look at the child on her lap."

Hutchinson, Kans.

Elder Enoch Eby, the Moderator of the G. B. Annual meeting, has written an article for the Gospel Messenger, which we copy. He graphically describes the deplorable condition of his church, and amidst strong cries, lamentations and tears, he frantically cries for help to save the church from the "gangrene" by which it is being consumed.

We copy it because we think a certain proportion of our readers will be interested to learn, from the high authority of Enoch Eby that the German Baptist church has proved a failure in this one particular also, in which it chiefly gloried.

It claimed that through the absolute power vested in its annual meeting it would accomplish a spiritual union among its members, bring about a oneness of mind, and establish a uniformity in dress which could be accomplished in no other way. The gospel alone, they claimed was not strong enough for this purpose, hence, annual meeting laws were necessary. For this purpose, the "progressives" were expelled, the press was muzzled, the minutes were made mandatory, the elders were clothed with extraordinary powers, and the most rigid discipline was enforced; and yet, according to Eby's wail, the church is "gangrened" and it is doubtful if it will ever recover. We don't believe that the elder's last resort to heal the terrible disorder will succeed. Even if his head were waters, and his eyes fountains of tears, and he could erect a breastwork of "faithful sisters, to stand in defense of this "one of the vital subjects of our holy Christianity" we do not believe that he could succeed in compelling the recreant elders to "execute judgement," and enforce the order of the "prayer covering" (a new name for bobinet cap) and all the other regalia established by annual meeting decisions.

Brother Moderator! the body over which you preside cannot be coerced into your way of thinking by the policy hitherto pursued, and, your breastworks of sisters, and watery head, and weeping eyes will not help you either: all the "abominations" you mention in your article from the "tuck" to the deforming bustle, have come to stay and you cannot help it. Don't trouble your "mothers" with the question "where will the church be forty years hence?" It is enough for them to know where the church is now. The only thing left for you to do is for you and your faithful sisters to unite with the old order brethren, or else come on the gospel-alone platform with the Brethren. German-baptist-ism is a grand failure in every way.

E. L. Y.

Every Member an Evangelist.

The most serious deficiency found in the constitution of the present Christian class is the lack of earnest evangelistic work. Church members have trained themselves into the belief that the professional evangelist must do the work of bringing sinners into the church. This is a serious defect. Both the gospel and the practice of the early Christians teach differently. Every member of the church should feel a responsibility of the character of working to bring people into the church. It is not the strange and the eloquent preachers alone with whom the Lord works. He often uses the most humble instrument, and you may be one of that kind. Even now parents seldom speak to their grown children about preparing for the heavenly rest. They spend their time in the slavish task of accumulating many earthly treasures for them, and neglect to help them to secure the pearl of great price.

In the live church every member should feel that it is his Christian duty to talk to his friends and associates about the salvation of their souls. A great work can be done in this way, and it can be done at little expense. As it is now, it costs, on an average, more than five dollars to bring each individual into the church. If a man with money would start out he could buy members for the church, like so many cattle, and build up faster than the average church is now doing. Of course no one would want to do so, but as a mere business transaction the buying would be the cheapest.

There should be an admonition to old methods. Every member should live as though the burden of saving souls rested upon him, and talk to the sinner about the salvation of his own soul. The general resurrection of this good practice would move one great boulder from the gospel track and the engine of salvation would not move forward so slowly as it does now.

EDITORIAL NOTES.

Only one more number of the paper in April. How rapidly time flies.

Honor and reputation are two distinct things. Men may have honor but lack reputation, while many a man of reputation is devoid of honor. Honor grows in the garden of the heart, reputation in the commons of public opinion, and then it often appears as a worthless weed." L.

When your brother trespasses, go and tell him his fault between him and thee alone, and do not try to get a good admonition to him by way of the paper. It is a task often to do this face to face, and you may need to pray to God to give you grace to do your duty, but you should do it if it does prove a trial. The unpleasant tasks often are the ones most necessary.

Recently, in his travels, one of our brethren came across a man who had a new edition of the divisions in the Dunkard church. He called one the "light-harness Dunkard, another the general-purpose, and the third the heavy draft." Of course the Old Order are the heavy draft harness Dunkards. We will extend to the reader the courtesy of drawing his own conclusions.

When George Villiers, Duke of Buckingham, a professed atheist, whose life was coursed in folly, drew near to the gates of death, he remarked to his physician: "You see, my dear doctor, the apprehensions of death will soon bring the most profligate to a proper use of their understanding. In my life, to purchase a smile from a blockhead, whom I despised, I have frequently treated the virtuous with disrespect, and sported with the holy name of heaven. Now I am haunted by remorse, despised by my acquaintances and, I fear, forsaken by my God."

The Mission committee of Indiana has issued this circular:

LETTER OF INQUIRY.

DEAR BROTHER:—We, your committee for Home Missions, for the State of Indiana, desire an expression from you, as to your plans for the most successful management of the work in hand. Would you be favorable to calling a convention, at some point near the centre of the State, during the coming spring or summer, to provide a system for successfully and effectually putting into operation the Missionary work of the State, the Sunday School work, and the Woman's work of Christian Endeavor? If you are, please write to that effect, giving any suggestions as to time, place, method, &c. If you are not favorable to such a convention, please suggest some other plan by which the work can be accomplished. And please do it promptly.

We presume you appreciate the importance of the mission work, and so shall not enter into an argument in its favor. You know it is the very life of the church. It is also the very life of the Christian. He cannot have much religion himself when he cares little for the salvation of others.

Address all communications to J. M. Rittgers, Sidney, Kosciusko Co., Ind., who has been appointed to conduct the correspondence.

Wm. W. Summers, E. L. Hildebrand, J. M. Rittgers, } Com.

The dedication of another new church is announced this week.

If you are not able to lift as much as a giant, that is no reason that you should not lift anything.

God did not mean that the ablest servants should do all the work, or he would have created none but the ablest.

Bro. Bashor seems to be shaking up the dry bones in California.

The brethren now get it "Prayer and laying on of hands."

There has been several inquiries about why nothing has been published regarding Eld. J. A. Ridenour and the church at Milford, Ind. Whenever the matter is permanently disposed of, a report will be published.

We are in receipt of a quantity of test seeds from the Lewistown Seed Company, of Lewistown, Idaho. Their catalogue shows a great variety of excellent vegetables and flowers.

Elsewhere we publish the accessions to the church reported in the EVANGELIST from the 1st of October last, to April 1st, which was furnished by Bro. N. A. Frame, of Elkhart, Ind. While there may be a few who are counted twice, there are many additions, which have not been reported at all. This is encouraging and should be an incentive to all to press onward in the Master's work. The church is broadening out into a grand and glorious work. There are many hindrances of course in the way, but if we do not surmount difficulties and become masters over them, God is not working with us. Press on brethren in the work. God will remember your sacrifices.

St. John is explicit in his language when he says that one who hates his brother is a murderer. Where there is hatred, there is usually a desire to see the person hated put out of the way,—out of the church; and to be put out of the church is understood to mean separation from God and eternal life. The one who, therefore, tortures a brother by his hatred until he loses all interest in religion and leaves the church, is murdered,—his eternal life is destroyed. This is certainly a terrible murder. No wonder Christ said in warning the leaders in the church, that it would be better if a millstone were hanged to their neck and they be drowned in the depth of the sea, than to despise a new convert in the faith. Hatred in the church is the wine of satanic intoxication. Such a professor is trying to carry Christ and hell and damnation. He should turn himself around and pray Christ to carry him.

$1.00 a year is the amount that a sister is afraid will stagger some who should be workers in the sister's society. O, how stingy we mortals be! If Christ should come around now and address us as he did the young man: "Sell all that thou hast and follow me," where would your religion be?

Say reader, where *would* your's be?

The man who has a wife and ten children and works for $1.00 per day should be ashamed to give less than five dollars a year to the cause.

Poor, narrow, shriveled souls of the church,—let God's love and the blood of Jesus soften and tone your hearts.

"Behold the fouls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Shall he not much more cloth you, oh ye of little faith?"

"Judge not that ye be not judged," is one of the least commandments, and it is an excellent scriptural safeguard against gossiping. Every one should stop and ask himself the question, what good does it do to be always condemning the conduct of a neigbor. The more an individual is engaged in this the less he is adicted to weighing his own deeds in the Scriptural balance, and the less he knows practically about living a correct Christian life.

The United Brethren church is now earnestly engaged in raising a mission debt, and their little letter writers are making their donations of ten cents or more to help the work along.

In the prosperous church the members as well as the pastor work. While the right of being the leader belongs to him, it should not be expected that he should do all the work. Every member should be a worker. If the pastor fails in some respect in being a master in his office do not withdraw your assistance. You will get along better by working together.

By grace man is saved from the sins of his past life. When he once professes conversion, then he must follow the teachings of Christ's commands to enter heaven. The salvation from former sins only places man in the favor of God, and to remain in his favor he must obey the commandments.

This season of the year is a favorable time for revival efforts in certain localities.

Straws tell which way the wind blows when there is wind.

The chin music of politicians has already commenced. The ways of the professional politician are so dishonest, deceitful, ungodly and corrupt that a Christian man cannot dwell long in them, without defiling himself. There is a loud call for a general reform in politics.

Eld. R. H. Miller informs us that he is getting out another edition of his work, entitled, "The Doctrine of the Brethren Defended." This is a very excellent work, and the style in which it is written makes it interesting and instructive to the common reader. It should be freely circulated. The name, "Doctrine of the *Brethren* Defended," is significant, and we are glad that all of our writers of books have used the old and expressive name of the the church, "The Brethren."—*Gospel Messenger.*

Meyersdale, Pa.

DEAR BRO:—In the EVANGELIST, No. 15, Apr. 11th, '88, appears an article by Bro. R. Z. Replogle, from Johnstown, Pa., which I think needs some explanation. In the last paragraph he says, "Since there has been no S. S. Convention in Pa., last fall, at least we have seen no report of any," etc. It is true, there was no full report, but there was a report,—a very short one,—not more than a notice of it that the convention was held.

For seven years the writer has been Secretary of this convention, and the minutes of every session are carefully recorded in a large book for future reference, --queries and answers, collections, resolutions, etc. Each year, except last year the writer reported the proceedings of the convention for publication in the EVANGELIST and home paper. This requires considerable work,—two days busy labor during the session, taking down speeches, and another full day, may be two, to write it out carefully for the printer. Last fall, the convention closed the latter part of the week, and I had a few sermons to prepare for Sunday. On Monday following, I started for the convention at Ashland, and returned late in the week, having two sermons to prepare again for Sunday. Following Monday, was called to other duties, and until I had time to report, it was no longer anything new, and besides a speech cannot well be reproduced and do justice to the speaker, unless written out when it is fresh on your mind, and the notes